1: Lorimer T-3 (1930-4; 1934-5) 1938 AVT Burusho AVT

342 these narrow planks placed side by side and pierced by horizontal holes
335 through which two parallel rods are threaded; the hinge is a longer
piece of wood pointed at both ends and rotating into holes in threshold
177 and lintel; while the whole is secured by an ingenious wooden lock.
463 Most villages, however, now possess a carpenter or two, trained in the
322 P.W.D. workshop at Gilgit and armed with plane and saw, who can produce more Europeanised doors and cupboards, to the greater comfort of their owners and the selfish regret of the anthropologist. The old, home-made door is still in use for barn and byre.

592 Every peasant family is almost entirely self-supporting and inde-
291 pendent, eating the produce of its own laboriously and beautifully
177 terraced fields (PLATE I), wearing the woollen cloaks and caps spun and woven from the wool of its own sheep, and booted from the skin of its own beasts. The only foreign garments worn are the
415 cotton shirts and trousers of comparatively recent introduction, now
237 considered indispensable by both sexes, and the merry little cotton caps,
281 plain or silk-embroidered, which have replaced the heavy woollen salvation-army bonnet of the women. Butter is made and water carried in skins; grain and flour are carried in skin-bags or sacks and stored in skin-sacks or wooden bins. Rugs, saddlebags and ropes are woven of goat's hair.

137 In a country where no unirrigated tree can grow, timber is very
415 scarce. An old apricot or appletree is sometimes available, or the root of an old vine, otherwise the only general timber is the poplar, grown primarily for poles and rafters, and the willow, absolutely essential for baskets (PLATE II), a dozen varieties of which are needed for carrying apricots, manure, dry leaves, straw etc., and for storing potatoes and dried fruit.

[134] The soil of Hunza is unimaginably poor, consisting in fact of little
233 but powdered-up mountain side. The scarcity of water means also
246 the non-existence of pasture, and the few animals that can be fed eke out a spartan existence on the scraps of grass growing on the rare semi-irrigated strips of hillside or beside the water-channels, and on such weeds amongst the growing crops as are not earmarked for human consumption or remain after the crops have been reaped. This scanty provision is supplemented by the autumn harvest of dry leaves (not one of which lies on the ground ungarnered), the straw and stubble, and occasionally a small quantity of dried grass. Only a few families command enough land and water to grow a little lucerne for fodder.
233 The most livestock that the average household of 10 to 20 persons

names of things, so she took up the good work: "That's our roof; that thing sticking out is a cross rafter," and "That's our ladder." Presently we came to the corner of her square, stone house, the wall of which rose straight from the water-channel, and there we found her father and a couple of small boys. We crossed a tiny two-trunk bridge to talk to them at the door, and papa was evidently much pleased that we had taken notice of the two small girls. Mother and an auntie were sitting a little farther back under some fine mulberry trees splitting apricots, which they were going to spread presently on a big boulder or on the roof to dry. Everywhere we looked boulders and roofs were decorated with glorious golden-pink pools of drying apricots.

I slipped over to the women while David continued to chat to the master of the house. With luck the dried apricots would last them all through the winter, for this had been a good year. The apricot stones they were keeping carefully as they worked. Presently the children would crack them between stones and the kernels would be hoarded. Eaten with dried apricots they make a delicious almond-and-raisin dessert for feast days or offerings to guests, while a good proportion of them must be pounded by the women till the oil is squeezed out that will give their sole indoor light. If by good luck there is any oil to spare, it makes a prized unguent for the hair and most families contrive to have enough to sleek their plaits or fringes for great occasions. This cheery family bade us a friendly good-bye as we moved on, and a little farther along the channel, which was now making a curved sweep round, we saw a man standing in a reaped field below us. This crop had been lucerne, he said; he gets two crops of it off one field each season. David told him how they get seven or eight crops in Persia, but consider the first crop bad for the animals (for some reason which we never discovered). He was much interested, and said they did not notice any difference in the wholesomeness of their first and second crop: Hunza animals are not encouraged to be faddy. Presently we came to a fine, walled-in mulberry orchard on our left and climbed up into a sloping field where a slight crop of grass was growing between boulders. We sat down to

1 [of Kaniza, a Burusho child--Analyst]

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

857 tarily empty field, playing team games of tipcat or chucking stones at a mark—they have dozens of admirable games, with rules strictly adhered to—the small ones sit about and look on or amuse themselves dabbling in water if there is any or making mud-pies. A group of youngsters were playing round me one day when a tiny girl unaccountably took fright and set up a terrified howl. A big boy stooped to comfort her: "There, there, don't cry, don't be afraid," he said soothingly, and wrapped his cloak round her to shut out whatever was the disturbing sight (I rather think it was I), and patted her reassuringly. "That will be your little sister?" said I. "No, no," was the answer, "I don't know really whose kid it is."

246 241 As autumn approaches and no further growth can be hoped from the grass, these mountain meadows are painstakingly reaped, *cut* this time, with the blunt iron sickles—for the roots must be left for next year—and the tiny bunches of grass tied up. There will be a few longer, tougher stalks in each double handful, and these are doubled back over the shorter ones and the bundle tied twice, once at the base where it is fattest, and once near the top where the bent heads are caught. These bundles are then laid out in the sun—a benevolent accessory to harvest that never faileth—and gathered in to form part of the winter fodder. Then follows an incredible sight: every inch of the mountain side is painstakingly swept by the Nímos and Shamúlis, whose besoms are minute thorn bushes. Every pellet of sheep or goat, every half inch of stubbly grass above the root is garnered into the tiny shoulder baskets and added to the manure. When you have seen one strip of ground thus treated you might think the job was done; not a bit of it. A few days later Nímo and Shamúli are at it again and yet again, till not one speck of animal or vegetable matter remains. You can imagine that there is no need when walking round Hunza to "pick your steps" as in an English meadow.

233 Every individual leaf, from garden or orchard, from watercourse or steep hill-garden, is similarly swept up and stored; these dry leaves are the staple winter food for the stalled beasts —no wonder the milk lacks cream-content and the sheep is bare of fat! No wonder that I shudder now to see our autumn

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

that may exist or be created in an agricultural community, no seed is available, the Mir has been known to procure supplies from neighboring states and supply his people with sufficient planting stock. 241 643

While through the entire East cow dung and yak dung are used for fuel, in Hunza this is positively not true. The Hunzans are too intelligent to use the mainstay of their lives for fuel. Once it is burned it is gone; but if it is put back into the land, it is there to produce crops for another year. They show their intelligence, if proof of their intelligence is needed, by this one sound principle of self-survival in their means of agriculture. 241 372

However, in the more northerly sections of Hunza, closer to the Chinese border, they do use yak dung for fires because of the almost total lack of wood or other types of fuel. They just have to keep themselves warm during the winter.

Here is a list of the vegetables grown in Hunza—potatoes, turnips, carrots, beans, peas, lettuce, pumpkins, tomatoes, melons, watermelons, radishes, onions, cabbage, spinach, cauliflower. 244

In fruits there are mulberries, apricots, apples, pears, peaches, grapes, walnuts, almonds, a few plums and some cherries. 245

Grapes are grown fairly extensively because they can plant them against most any wall, as long as they have a bit of soil in which to gain a foothold for their roots. From these grapes they make their Hunzan wine. [273]

They grow a few strawberries, but I could find no currants, gooseberries, raspberries—nor did they know what raspberries were.

The grains grown in Hunza, starting from the most important, are wheat, barley, rye, millet, buckwheat and a small quantity of rice. Some alfalfa is grown as a forage crop. 243 246